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Electronic Bulletin of the Lectorium Rosicrucianum

The Lectorium Rosicrucianum

Contact Information

Public Activities

The Fundamental Causes of Good and Evil

Culture, A Beautiful Disease



June-July | 2017



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June-July 2017*

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LECTORIUM ROSICRUCIANUM

There exists a golden thread, which leads out of the labyrinth of our broken reality and towards the Truth. The Lectorium Rosicrucianum, or International School of the Golden Rosycross, aims to help seekers find and form a living connection with this shining filament, which is woven of love, wisdom, knowledge (gnosis) and action.



Most importantly, this golden thread is a Path that can actually be walked, a Path shown by all religions in their original form. No Master or Initiate can give the Truth to another. It can only be approached by our own efforts, and by persevering throughout all the obstructions and difficulties we encounter on the way. And it can only be reached through an inner process of transformation called 'soul-rebirth', or 'transfiguration'. A bonafide School points out the Path of transfiguration and teaches its pupils how to follow it.

It is not the I-central self, or personality, that profits from the process of transfiguration as meant here, but the inner, divine Self, which is awakened and enabled to become increasingly active. This has tremendous results for the personality: he or she becomes an instrument, a servant, of another Order, the Divine Order, the 'kingdom not of this world', and in that state is able to stand right in the midst of the world in the service of every human being.

The Lectorium Rosicrucianum is a modern organization in the sense that its message is adapted to the strongly individualized consciousness of twenty-first century humanity. However, it has deep roots in the past, for it is part of the long and ancient tradition of Mystery Schools, and is a development of earlier impulses of spiritual awakening such as those of the gnostics, Cathars and classical Rosicrucians of the 17th century.

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PUBLIC ACTIVITIES

IRELAND

June 12 - 8:15 pm

Lao Tzu's Path of Inner Silence

Harbour Hotel, Gleggan Room
Galway, Ireland
info@goldenrosycross.ie

June 13 - 8:15 pm

Lao Tzu's Path of Inner Silence

Maldron Hotel Smithfield
Smithfield Square
Dublin, Ireland
info@goldenrosycross.ie

June 14 - 8:15 pm

Lao Tzu's Path of Inner Silence

Jury's Inn Hotel
Anderson's Quay
Cork, Ireland
info@goldenrosycross.ie

United Kingdom

June 16 - 7:00 pm

Know Yourself and You Will Know the Gods

Citadines Holborn Hotel
94-99 High Holborn
London
Tel: 44 1328 701217





THE FUNDAMENTAL CAUSES OF GOOD AND EVIL

Whoever is striving after the higher life revealed in the Spiritual School often struggles to understand the fundamental causes of good and evil. Yet a true understanding is needed if we want to advance on the path of sanctification. Therefore the pupil must constantly work on this problem in order not to hinder his own development.

The philosophy of the Rosycross gives us extensive information that can help us to release ourselves from the spider web of delusion and to correctly orient our-

selves. We feel that a psychological moment has arrived, at which the attention of the pupils should be especially focused on the mystery of good and evil.

Most of you will be able to form a more or less clear image of the various strata of our planetary cosmos and of the fact that our lives do not develop in the highest stratum – the highest heat sphere – but in the lower dialectical stratum. Although we used to dwell and work in the Divine order or highest heat sphere, we have fallen into the dialectical stratum due to an incident in our development.

BOTH NATURE FORCES ARE SUPREME-
LY POWERFUL

The signature of this dialectical stratum is defined by two great nature forces or laws that are each other's mirror image. They are inversely polarised and do not form a unity. These two nature forces cause attraction and repulsion, light and darkness, heat and cold, satiation and exhaustion, development and decay, in short: life and death. All these phenomena occur in the mineral, vegetable, animal and human kingdoms. If we could observe the surrounding world from our dialectical stratum, with our three-dimensional powers of observation, we would see that both nature forces reign supremely powerfully there.

RAISED ABOVE THE LAW

What we need to see and contemplate though, is the fact that these nature laws and forces are currently of a completely different type and effect than they were previously, when we and our fellow sufferers arrived in this stratum. To understand this a simple example will suffice. When we live in harmony with certain laws, when our life follows the line demanded by these laws, we are not in the least hindered by these laws. On the contrary, they are a moral support to us, a psychological anchor. Yes, there will even come a moment when we are no longer aware of the presence of the law. Our life has been raised *above* the law, on the basis of harmony *with* the law, and goes on from strength to strength.

NO MORE WAR!

However, when we fight against this law resistance arises, followed by friction, and then by heat. That heat turns into anger, anger into fire, into explosion, into punishment. The fear of experiencing that punishment in turn causes us to react. But in this reaction we are not true, not completely true, not completely sincere. This reaction is, to put it mildly, superficial.

When Jewish law says: *'For I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation,'* then this law is completely just, logical. The human being, sometimes all too eager to do evil, has to be restrained from doing evil in order to turn to good, by stating it, or warning against it, in this way. By the fear of faith he is led to good. But that is a superficial good that doesn't correspond to the quality of the person.

Driven by much experience, humanity will later say *'no more war'*. That decision, if it can be upheld, will then be enforced, by punishment, blood, murder and hunger. And your turning to good, to the humane, is imposed and hence highly superficial.

GATEWAYS TO TRUE NEW LIFE

These examples can show us what the philosophy of the Rosycross teaches us. Both forces in the dialectical stratum could initially not be called good or evil. The effects of the twin laws as we know them now were then unknown to humanity. Good and evil weren't envisaged in the dialectical stratum. One

The vertical and horizontal streams meet and merge. St. Pellegrino, Italy. Photo Pentagram.

force of nature facilitated a certain development, the other one undid it. Not by random maliciousness, but because the dissolving force was a transforming force. The result of the growth of one force was transformed and dissolved by the other force, in order for the first one to achieve an even greater and more perfect manifestation. Death and night were thus gateways to true new life. In this way both laws fulfilled a certain evolutionary process. The descent from the Divine order, due to incidental necessity, nonetheless brought humanity into a Paradise from which it could spiral up to greater good, to the lost Father's house. The law of dissolution and transformation was just as good, as clear and harmonious as the law of assimilation and growth.

PERFECT PASSAGE TO THE LIGHT

For those who retained the memory of the lost Father's house this situation might have created an intense feeling of homesickness, because they could not remain in the static order. Yet, this dialectical order was still the perfect passage to the Light. It was in itself already a manifestation *of* the Light.

The current dialectical order, however, is an awesome drama and an intense disruption. The twin laws of the dialectical stratum no longer fulfil an evolutionary process but a process of decline. They create disorder. The world order in which we now live is according to all Holy Scriptures '*completely and fully fallen into evil*'. There is no longer a passage to the Light. No matter which law you apply.

This evil of counternature is so complete, that the passage to the Light can only be unlocked by divine intervention. That is why the testimony of Jesus Christ: '*I am the way, and the truth, and the life*' is so scientifically and completely true.

The twin laws of our stratum are disturbed, and they rage and punish according to the state of being of humanity. The law of assimilation and growth is a reaction to evil and the angry ravagings of evil. In this reaction the human being flees from that which he himself has released. He wants to be good from fear of evil. He tries to be good and experiments with goodness projects because of the fatal consequences of his errors. And every day the words of Genesis '*For in the day that you eat of it you shall die*' are shown to be all too true. Violation of the systematic co-operation between the two main forces of nature of this stratum makes these laws turn to vengeance and punishment. One law works, to human understanding, as good, the other as evil. And the fact that good and evil are each others mirror image, fruits of one tree, proves to us that good-as-to-nature will not liberate us from this distress.

DOING GOOD DOES NOT LIBERATE THE HUMAN BEING FROM EVIL

And here some are faced with a confusing problem. Is there no other road then? For we can be either good, or evil. Or seen clearly, honestly: primarily good or primarily evil? Because while doing good we can never be completely free from evil. The reverse also holds true.

Is there then another road, another

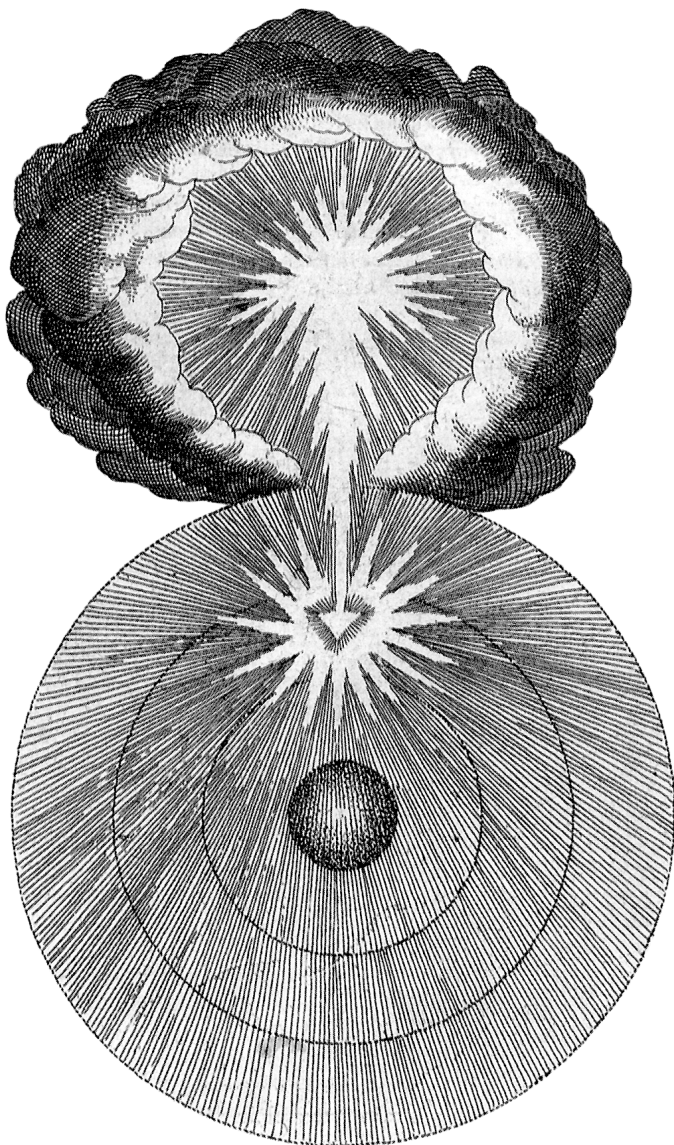
force of nature, with which I can make an attempt? Is there a higher good than good?

Yes, that other road, that other force of nature, that higher good exists. The philosophy of the Rosycross shows the presence of this law, as do all the Holy Scriptures, and as those who live by them testify. This higher good does not originate from the twin laws of the dialectical stratum. It is succinctly indicated by the word 'completeness'.

This completeness, this path of completeness, has been brought to us by the Christ Hierarchy. By following this path, by grasping this strength, we can overcome the good of nature, break evil and thus denature the old consequences of the forbidden fruit that has become such a disaster for us. By the force of completeness that is in Christ we can return to our old state of the sinless dialectical stratum and once again this life field will become a gateway to the new higher life in the Father.

THE COMPLETENESS IS LIKE WATER

If you can familiarise yourself with this idea, you will understand what Lao Tzu meant by the words: *'If a person tries to perfect the kingdom by means of action, I perceive that he does not succeed. The kingdom is a spiritual thing that cannot be conquered by action. If one works on it, it will be spoiled. If one tries to grasp it, it will be lost. A spiritual kingdom can only be truly conquered by being free from aims and activities. The sage does not love as humans do, the completeness is like water. Water benefits all creatures and does not fight. It dwells in places that men reject. That is why the*



sage approximates Tao. He wants to live in a low place. His heart is as deep as an abyss. In charity he cherishes love. In speaking he cherishes the truth, in governing the order, in working he is accomplished, he acts at the right time. He does not fight, so that there is no guilt in him.' (Paraphrased from: Tao Te Ching, ch. 5, 8, 29)

If you can grasp anything of this idea, you will understand the Sermon on the Mount when it testifies: *'But when you give alms, do not let your left hand know what your right hand is doing.'*

Creation
according to
Robert Fludd.
Philosophia sacra,
Frankfurt, 1626

All these statements serve to point out to us the force of completeness that is in Christ and that leads us to the path, to Tao. When we strive for good as a reaction to evil, we develop an activity which will once again create an opposite reaction. That is why we have to break free of this activity. For through absence of activity, spiritually considered, we shall escape from action and reaction and we shall come to the correct action. Understand this in the spirit!

THAT IS WHY HE APPROXIMATES TAO

Just as the water benefits all creatures and does not fight, so does the human being who lives in completeness radiate this supreme good. Not because it is good, not out of hatred of evil, but because he cannot do otherwise. He does not fight for or because of it, but he *is* and *lives* from this supreme good. He does not ask if it is good. Is it recognised as good? Does it create a barrier against evil? He does not fight, he *IS*. And that is why he approximates Tao. He is not modest because the law dictates so, but because of his being, his nature. The left hand, as to its essence, does not know what the right hand is doing. A spiritual kingdom is only truly conquered when you are free from aims and activity. Free from authority!

And yet, according to his being taken up into completeness he does not mind

living in low places. He is humble. His heart loves the abyss, he submerges in the all-wisdom. In charity he cherishes love. He supports the broken and oppressed and raises them up. He speaks the truth, he testifies of the Path – Tao. In rule he creates order. He strives, in service of the hierarchy, after founding a nucleus of the Universal Static Brotherhood. In his works he is accomplished. He strives after efficient action. In his actions he chooses the right time; he activates at psychological moments. He does not fight. Not even against evil. But neither does he fight with dialectical good. He keeps his distance and yet is in the middle of it. With both feet he is firmly planted in reality.

And thus, so completely *in* the world but not *of* the world, there is no guilt in him. That is to say, he rises above the wheel of nature and the dialectical stratum thus becomes a wide gateway to eternity for him.

Let him who can hear, hear!

J van Rijckenborgh.

This address was previously published in the periodical *Nieuwe Religiöse Oriëntering* (New Religious Orientation), 1947.

CULTURE, A BEAUTIFUL DISEASE 🌿 Ten miniatures



Our cultural achievements are highly praised. We see teachers of (art) history and classical languages bow respectfully before the gods and the works of culture. Culture seems to be as indispensable for us as the washing machine and central heating. Have you ever reflected on what life would be like without it? Without technology, without the sacrosanct television, without videos or DVDs, without the pharmaceutical industry, without cars, without aeroplanes, rockets, and atomic bombs, without movies, without supermarkets, without supertankers that break up, what would remain of our life? What? What is the real substance of our lives? Are we not busy, day after day, with our gadgets, putting in order our collected cultural trash? Do we ever ask ourselves what purpose this serves? Life becomes uselessly complicated and expensive due to things that are not necessary, as the ancient Eastern wisdom says. What then is really necessary?



Religion is also culture. Is not the civilisation of a country created by institu-

tions that are involved in the prevailing religion? There are hardly any traces of ancient settlements without vestiges of religious activity. Religion means to reconnect, to connect ourselves again to God, to what we call *It*, God. Who or what is God? The Most High, Light without shadow, Love without hate, Perfection, Happiness, Joy, Eternal Youth and Health? Or is it something that we cannot name at all? And what are human beings? Recollections of God?

World literature speaks of a soul-spark, a faintly glowing principle that is also called the spirit-spark. According to these writers, the only task of the human being is to arouse this spark to a fiercely burning flame. Has this task already been fulfilled? Can we say that human beings are the image of God? Have we already become truly divine, thanks to the efforts of millions of priests and theologians, and to the thousands of cultural monuments that have been erected? Humanity of this century still goes about wrapped in fig leaves and animal hides to cover his nudity! He



hardly hesitates to bash in his fellow creature's brains, albeit with advanced weapons. The axe of primitive man is now enveloped in veils of splendid culture and religion.

Must man really have to go through life naked, exposed to higher values that try to deliver him from his tragic course? We do not like to ask ourselves this question. We deny that reality and prefer to delude ourselves with culture. We ultimately flee from life itself, from this day, this hour, this second. From living life at this moment. Admittedly, if we follow true masters, there proves to be only one religion. Only one. All the rest is convention, habit, distraction, even culture. Worshipping gods! In Christian cultures, one also learns to pray to images of saints, portraits of the dead and other relics. Is this not superstition, to which all those lesser deities from daily life are easily added? Movie and TV stars, the giants of sports and music?



And now the words resound: *Here is my secret. It is very simple. One can only truly see it with the heart. The essence is invisible to the eye. What the eyes see is culture. Where is the essence that the eyes cannot perceive?*



Because people no longer know this secret, they observe with their senses. Do they find anything that is imperishable? Anything that is eternal? Is there anything but death and dissolution? Delusion that tries to lead the seeker after truth astray? Is that all life is? Is a human being only born for this? A desire that he cannot explain gnaws at his heart. It causes him to sail the seas, causes him to search for the summits behind the clouds, causes him to chase after beauty, happiness and eternal life. And when he can go no further, he makes a culture out of all of this, a culture of excavations, of inventing and thinking, of arguments and theologizing. All of them escape routes to run away from reality.



Group of bronze statues in Aachen, Germany. Photo Pentagram.

Still, we do not know what we are seeking. We still do not suspect it. We cannot find the one thing essential. Nowhere! Unless we stop chasing phantoms. How often have individuals and whole populations perished in this eternal, unfulfilled quest? Sisyphus, Tantalus. How many times must this still happen? Why can't we find that moment when we would be able to say: stay awhile, you are so beautiful.



We can become wise through experience. Whoever has often burned his fingers in the flame of apparent beauty, of painful suffering, can stop for a moment and forget the old gods of culture. But can he also put up with his nakedness? Without tinsel and varnish? He definitely feels that there must be something else. Is that what is said to lie hidden in the human heart? Is it true that each one must learn to unlock that secret in the heart for himself? Where are the gates to this labyrinth? The thread of Ariadne can only be found when we stand still, with proud head bowed, for the first time listening to the magnificent song of Eternity-in-the-human-being. Do you not know that you are a temple of God?



True art is independent from culture. It originates from an instant in the living present, availing itself of only one cultural period, as a carpenter chooses a rough piece of wood to make something out of it.



I dreamed of an animal with two legs. It was only a skeleton with a skull, The whole thing was carefully covered with dust on dust. Its well-cared for mask was like a neon sign in the street. A light shone from behind the dark eye sockets and a voice spoke: *'Come, follow me. Beauty, wealth, eternal life*

and power over people will be your share.' And I looked at the crowd, which rejoiced and shouted in joy, and everyone chased the mask. I no longer know what happened then. I could not follow them, my feet refused to carry me any longer. Everyone ran and ran while I lay helpless on the ground. With horror I saw how the animal tore off its mask and devoured the people, who could no longer escape from its power. An impotent distress, dried-out remains and burning ruins remained from what once was such a flourishing culture. Only a few succeeded in finding the gate of the labyrinth and following the path toward the light. They had become part of the light and left a shining trail behind in the rubble.



People want certainty. As a result there is culture with internet, remedies, gasoline, diesel, bankcards, technology and an enormous amount of food. Guided by wrong ideas, people are imprisoned in this culture. They remain outside the flowering garden of original life and enter the lethal poisoned desert where fear and terror reign. People proudly call this tumour 'culture'.



When the false gods are unmasked, and the superstition of culture burned, then the secret is revealed. It is very simple: one can only see purely with a cleansed heart. The essence of life remains hidden to the eye. Every culture still contains something of this secret, for example in legends, in myths, in works of art. But sometimes also in absurd fantasies that make people reflect. Hidden treasures that remind us of the God within. Recollections that must propel us to inner life.